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S E R M O N

OCCASIONED BY
THE DEATH OF
THE CELEBRATED
Mr. J. HENDERSON, B. A.
OF PEMBROKE COLLEGE, OXFORD:

Preached at *St. George's, Kingswood*, Nov. 23,

AND AT

Temple Church, Bristol, Nov. 30, 1788.

BY
The Rev. WILLIAM AGUTTER, M.A. K
OF ST. MARY MAGDALEN COLLEGE,
OXFORD.

Published at the Request of the Congregations.

B R I S T O L :

Printed, for the Author, by BULGIN and ROSSER ;
and sold by W. BULGIN, Broad-Street :

CRUTWELL and HAZARD, Bath ; HOUGH, Gloucester ; RANN, Ox-
ford ; BURNHAM, Northampton ; RIVINGTON, ROBINSONS, and
SCOLLICK, London : 1788.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

REPORT OF THE PHYSICS DEPARTMENT

FOR THE YEAR 1900-1901

BY THE PHYSICS DEPARTMENT

CHICAGO, ILL.

1901

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A S E R M O N, &c.

ACTS vii, 22.

MOSES WAS LEARNED IN ALL THE
WISDOM OF THE EGYPTIANS.

DEATH is only the continuation of life : It is the putting off the gross garments of mortality and corruption, that we may pass into the world of departed spirits. The humble believer in Christ Jesus has two birth-days : The one, when he is called from darkness to light, from the dominion of Satan to the glorious liberty of the sons of God ; the other, when he is raised from matter to spirit, when he passes from time into eternity, from night into day.*

The common character, when *his change cometh*, must not expect more than common respect ; but when distinguished genius, sincere friendship, and conspicuous virtue, are removed

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*Rom. xiii. 12.

from us, they claim no ordinary tear : The body which they once animated and informed, must not privately enter the mansions of the grave.

Moses was learned in all the wisdom of the Egyptians, and there was scarce any truth which Science could teach and application obtain, but what this departed Genius intimately knew.— Moses refused to be called the son of Pharaoh's daughter, because he was animated by divine Faith, and esteemed himself as a pilgrim below, seeking a country and a crown which faileth not. Our Friend could not be satisfied with mere scientific truth, and he sought his happiness above the skies.—The man Moses was very meek above all the men who were upon the face of the earth. Meekness is seldom united with eminent learning and extensive powers ; but these were happily united in the Leader of Israel. Our amiable Brother was highly distinguished for this passive virtue : In patience he possessed his soul : He exercised the meekness of wisdom ; speaking the truth in love.

But now, dropping the parallel, I enter, with diffidence, on the arduous task which this occasion

caſion demands, of endeavouring to give a general ſketch of the character of the deceased. In doing this, I ſhall only ſhew the ſincerity of my regard, and the weakneſs of my power: Ye will accept the one, and pardon the other. Ye who knew him will ſay, *One half of the greatneſs of his wiſdom was not told us*; and ye who knew him not, (if any ſuch are preſent) may ſcarce believe the half which is told you.

His very infancy denoted ſomething extraordinary and great. He was born, as it were, a thinking being; and was never known to cry or to expreſs any infantine peeviſhneſs. Thoſe years which are ſpent in weakneſs, ignorance, and the miſconceptions of the groſſeſt ſenſes, were marked by him with ſtrong intelligence. The queſtions he aſked, as ſoon as he was able to ſpeak, aſtoniſhed all who heard him; and ſhewed that he came into the world rather to teach others, than to be taught by them. He might ſay, as one did before him, "I was a
" witty child, and had a good ſpirit; yea ra-
" ther, being good, I came into a body un-
" defiled. Nevertheless, when I perceived
" that I could not otherwiſe obtain Wiſdom
" except God gave her me, (and that was a

" point of Wisdom also to know whose gift
 " (he was) I prayed unto the Lord, and be-
 " sought him with my whole heart." For *there*
is a spirit in man, and the inspiration of the Al-
mighty giveth understanding. This was the true
 and deep ground of his distinguished eminence.
Whence then cometh Wisdom, and where is the Place
of Understanding: It is hid from the eyes of all
living, and kept close from the fowls of the air?
 Surely God has various ways of communicating
 knowledge to man, without waiting for the slow
 information of the outward sense.

At that early period, *He was wiser than the aged;*
He had more understanding than his teachers, be-
cause he kept the commandments of his God. He
 might say with young Samuel, and perhaps at
 an earlier period, *Speak, Lord, for thy servant*
heareth.

When a child, *He was well favoured, and skil-*
ful in Wisdom, and cunning in Knowledge, and un-
derstanding Science. But his virtues, founded
 on humility, accompanied and excelled his
 wisdom. He deeply felt the corruption of hu-
 man nature, and knew the weakness of human
 reason. He might say of Wisdom, as one did
 before

before him, " I called upon God, and the spirit of Wisdom came to me. I preferred her before thrones and sceptres, and esteemed riches as nothing in comparison of her. I loved her above health and beauty. For God hath given me certain knowledge of the things which are, namely, to know how the world was made, and the operation of the elements ; the beginning, ending, and midst of the times ; the alterations of the turning of the sun, and the changing of the seasons ; the circuit of the years, and the position of the stars ; the natures of living creatures, and the furies of wild beasts ; the violence of winds, and the reasoning of men ; the diversities of plants, and the virtues of roots ; and all such things as are either secret or manifest, them I knew." His mind was too great to reject truth when presented to him in any form ; and he would not join the indolent cry of Ignorance and Affectation to brand with odium the occult sciences, before he had examined them for himself.

His application was as intense, as his curiosity was unbounded ; scarce allowing himself time for the needful refreshments of eating and sleeping.

ing. His memory so strong that, like another Pascal, he retained all that he read; and his judgment so solid, that he arranged, examined, and digested, all that he remembered, and thus made it his own.

The science of man, as the most important of all others, engaged the most of his attention. This includes our dependance and our duties, our hopes and our happiness; the knowledge of the nature we possess, and of the God whom we serve. This superior science connects heaven and earth, time and eternity, in one grand view. It introduces us to higher beings, and prepares us for better knowledge. This subject demanded all his intellectual powers, and here they were all well employed;—the patient investigation, the deep research, the close attention to himself and others. Men remain ignorant of others, because they dare not become acquainted with themselves. Self-knowledge enabled him wonderfully to penetrate into the characters and motives of others. The face, the voice, and the air, disclosed the moving principle within. And it is much to be questioned whether he was ever deceived in the judgment he formed of others.

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In the investigation of high and abstruse subjects, he displayed a bold originality of mind, deep thought, close reasoning, and a lively imagination. He could enlighten the obscurest subject by the force of his reason, and strew the most intricate path with the flowers of fancy.

In Divinity we may trace the same boldness of mind, but wonderfully combined with the deepest reverence towards the Being of Beings. He discarded all the systems of men, saw the clouds of mysteries dispelling, and was able, in his comprehensive view, to reconcile many apparent contradictions in contending sects. He sought for truth, wherever he could find it; and easily simplified it, when found.

Such a mind must necessarily be superior to all the narrowness of religious bigotry. *He made no one an offender for a word:* But he loved, respected, and defended the good, the humble, and the pious, in every denomination of Christians.

His ideas of the Divine mercy were most simple and most sublime. He looked far beyond all the darkness, wanderings, and misery of the fallen

fallen suffering creation. His mental eye was fixed on that glorious period, when punishment should end in reformation, confusion be reduced to order, light arise out of darkness, happiness burst forth from misery, and death be swallowed up of life. He saw the Lord God Omnipotent in all things. He contemplated the unchangeable decree of Almighty mercy ever accomplishing itself; overcoming all opposition, and converting obstacles into means, that it might bring forth its own life, power, glory, and blessedness.*

I cannot refuse myself the satisfaction of transcribing his sentiments here on a very important subject, from a letter of his to a venerable clergyman, whose character he justly respected, and whose labours he ably defended. Ye will recollect his simple and manly stile. " I have considered what is urged against our Saviour, but I still firmly believe that Jesus is very God of very God, is my God as much as the Father, and I adore Him, and pray to Him as such. I believe that He, as God, in his Divine nature, took upon him human nature,

* Mr. J. Henderson was the learned and ingenious friend who wrote the able Appendix to the Dissertation on Everlasting Punishment in Mr. W. Matthews's 3d vol.

" nature, i. e. the soul and body of man. I
 " believe that the Godhead was fully and
 " wholly in his humanity; and that the Fa-
 " ther, whom no one man hath seen, or can
 " see, in his own person, became visible in the
 " person of Jesus. And therefore whoever be-
 " holds Jesus as his Lord and his God, need
 " (in order to his peace) look no farther, nor
 " puzzle himself in the disputes of men con-
 " cerning their Maker. I do not boast that I
 " have escaped the Arian or Socinian pollu-
 " tions of myself. I do not pretend that I am
 " a match for the subtilty of these men unaf-
 " fected. If I have discerned the truth from
 " falsehood, it was not by my own light :
 " I always beg understanding of the Spirit of
 " the Holy One, I pray that he may lead me
 " into all truth."

Although he delighted to traverse the wide
 fields of speculation, and to drink large liba-
 tions near the well spring of Truth, yet he was
 always more attentive to the social duties of
 life, which he esteemed the most important.
 The favourite author was laid aside, the deep
 meditation interrupted, the close argument bro-
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ken, whenever he was called upon by the wants, the weakness, or the ignorance of others.

"Haud sibi sed toto genitum se credere mundo." He lived not for himself. His knowledge in Divinity, Law, Physick, and Chemistry, were applied for the benefit of others. He relieved the poor by his alms, and the sick by his medicines. He consoled the afflicted and instructed the ignorant. He defended the injured, and extricated the distressed. The blessing of the peace-maker was his portion. Did he sometimes meet with ill-returns for all his kindness, his temper was not to be soured by ingratitude, nor his charity to be impeded by unthankfulness. With the keenest sensibility of soul, which marked the least impropriety and felt every slight, he exercised the most difficult of the Christian virtues, the forgiveness of injuries. That such a man should have had enemies is one of the severest reflections on our fallen nature. But Malevolence must work, and Envy will degrade those excellencies which it has not the courage to attain, or the virtue to applaud.

At a time that other children were employed in the drudgery of learning words, he was occupied

cupied in obtaining the knowledge of things. While but a boy he was engaged to teach the learned languages to men.* The Governor of the College at that time was a clergyman highly distinguished for the fervour of his piety, the liveliness of his imagination, and the force of his reasoning against the delusive cause of Antinomian licentiousness.† The labours of this excellent parish priest, and the productions of his pious pen, will long be remembered, as his loss is now deplored. Suffice it to observe that with such a man, our departed friend was dismissed the College of Treveka,

With the greatest modesty he happily combined the noblest independance of spirit, even from a child: Independance I mean towards *man*; for he will become meanly dependant on the perishing creature, who loses the sense of his dependance on the great Creator. The offers of the great could not allure him, who would not relinquish the dignity of his own mind for gilded servitude and mean submission. He was too noble to flatter, and too discerning to be flattered. This world always appeared

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* At twelve years of age he taught Greek and Latin in the College of Treveka.

† The Rev. Mr. Fletcher, late Vicar of Madely.

to him as empty and vain, and he never would condescend to court its favours, when it had nothing to bestow which could claim his acceptance.

Such was the supreme command which he had obtained over himself, that in the course of his life, in which provocations were not wanting, he was never once known to indulge any anger, to give vent to any malice, or to harbour any revenge. If at any time he assumed the appearance of displeasure, it was only at the discovery of meanness, treachery, and dissimulation, which reproof might correct.

When he entered that University which he loved, and where he breathed his last; that popularity followed him which he never would condescend to seek. He was courted, admired, and applauded. I will not pretend to conceal that he had some enemies there, but can distinguished merit exist without them, for what can please dulness, or satisfy envy? There the scholar listened with pleasure to the justness of his criticisms and the variety of his learning. The moralist was improved by his

his knowledge of mankind and his clear statement of moral obligation. [The reasoner admired the accuracy of his distinctions, the clearness of his understanding, and the force of his mind. The pious and the wise observed with delight his continued sense of the divine Presence; his implicit confidence in an overruling Providence, and his firm belief in an invisible world. Whenever he mentioned the name of the Majesty of Heaven, like the pious Boyle and the reasoning Clarke he observed a solemn pause, as conscious in whose presence he stood. His conversation was engaging, simple, and manly: Diversified by a brilliant imagination, enlivened by innocent wit, and enriched with the greatest variety of knowledge. The midnight hour insensibly stole on the regular, the sober, and the studious, while they enjoyed

“The feast of Reason and the flow of Soul.”

In his company profaneness was abashed; infidelity was almost convinced, and the scorner suppress his sneer at persons and things holy and wise.

A mind thus large and a heart thus warm, was capable of the purest friendship; and this blessing

blessing he imparted and enjoyed. He was discerning in his choice, and unshaken in his attachment. He possessed all the warm reality of friendship, without the pompous parade of it. It was his joy and delight to promote the happiness and to relieve the wants of others. For a friend he would ask a favour which he never would request for himself; and he felt a zeal in defending the cause and the reputation of another, which was totally unknown when he himself was injured. His friends were selected, not because they were rich, or noble, or learned, but because they were simple, sincere, and benevolent. "His name will live for evermore." It is watered with tears of genuine sorrow, and engraved deep in hearts of sensibility. Can we forget his name while we remember his serene aspect, his benevolent look, his polite attention, his cheerful conversation, his deep remark, his simple eloquence, his disinterested affection, and his pious counsel? Among those who knew his worth, and have heard his fame, it will be no small honour to be distinguished as the friends of John Henderson.

Though applauded and caressed, yet *he was lowly in his own eyes.* Though invited by the rich

rich and great, yet *he condescended to men of low estate*, and highly esteemed *those who feared the Lord*.

His meekness, affability, and benevolence tempered and concealed the greatness of his intellectual powers. He never would overwhelm his antagonist with the ponderous torrent of words, or triumph over him with the insolence of success. He was calculated to be beloved, and not to be feared; to inspire confidence, and engage sincerity, rather than to repel by the vain display of conscious superiority.

At the very time that others courted his company, and delighted in his conversation, there is too much reason to believe, that he himself was the child of deep sorrow. While enabled to make others happy, he remained a silent sufferer for many years. A mind less benevolent and less firm, would have indulged itself in peevish complaints, or sunk at once under the heavy burden so long continued.

He was more industrious to conceal the many excellencies of his heart, than the vain and the ambitious are to display their apparent virtues
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and self-importance. "He never turned away his face from a poor man;" and if he had wherewith to relieve, he did not consider the moral worth, but the natural misery of the object. In the abandoned and the depraved he could discover some traces of the image of Christ: *What he did unto them, was really done unto Him.*

With such excellencies, conceive what a son he must have formed, and what a loss his tender and pious father now sustains in the death of such an only child. He was one who never expressed a want: Either he was supremely contented with every circumstance of life, or he would not trouble others with his wants. As a son he was most attentive, affectionate, and respectful to the best of parents.

Some time before his change came, he seemed perfectly dead to this world, and abstracted from man. Company could no more engage him. He avoided unprofitable converse, and idle speculations. The early hour and the frugal meal prepared him for contemplation and study. He had a full and clear presentiment of his approaching dissolution, and he seemed

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to withdraw himself from mortals, as he was soon to converse with higher beings.

When we consider the strength of his mind, the variety of his knowledge, and the excellencies of his soul, we may justly declare that he was a truly great character, and an original genius. The partiality of friendship must give place to the sacredness of truth; and I do not mean to describe him as a perfect man: His friends lamented his failings, and he himself sincerely repented of them. The God of Heaven does not require more of his fallen creatures; and let us remember *not to be extreme to mark all that is done amiss*, seeing we have much cause for shame and repentance. He was a meek sufferer through this world of misery; a sincere and contrite penitent, for time mispent, and talents misapplied; a humble believer in Christ his Saviour. I saw him in last sufferings; I heard his last words: He languished under weakness extreme; he laboured under most grievous pains. He was wonderfully patient and resigned; for *he knew in whom he believed, and his hope was full of immortality*. He prayed with uncommon fervour to his good God, even to Jesus Christ, in whom all his hopes were placed, and “without whom,” says

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he, "Heaven would be no Heaven to me." Death was the wished for messenger, whom he earnestly expected. Three days before that awful event, his pulse ceased to beat, and *the light of his eyes went from him*—the last struggle is over; *the bitterness of death is past*. There was a humble dignity and composure in that *hour of trial*, worthy the man and the Christian. *Let me die the death of the righteous, and let my last end (or more properly my hereafter) be like his.*

The tomb is now closed on his mortal remains, and we can only remember what he once was. Those eyes which beamed intelligence and meekness, are for ever closed: Those lips which expressed all the finest feelings of affection, are now motionless, cold, and black: That voice so harmonious and sweet, which inspired joy and conveyed truth, now welcomes us no more: Those hands hang down in feebleness extreme, which were employed in all the active duties of benevolent life.

The worthy pilgrim now gone home, possessed the reputation, without the riches, of Job; and justly could he say—*When I went out to the gate,*

gate, the young men saw me and hid themselves ; and the aged arose and stood up : The nobles held their peace, and their tongue cleaved to the roof of their mouth. When the ear heard me, then it blessed me ; and when the eye saw me, it gave witness to me ; because I was a father to the poor, and the cause that I knew not I searched out. Unto me men gave ear, and waited and kept silence at my counsel, After my words they spake not again, and my speech dropped upon them. " For the sake of wisdom, " he had estimation among the multitude, and " honour with the elders, altho' he was young : " he was found of a quick conceit in judgment, " and was admired in the sight of great men." This world is only to be thoroughly known to discover its emptiness and littleness. At an age when other people scarce begin to think, or are led away by every appearance, he deeply felt the vanity of all earthly good, and how little it could afford to engage the wise and detain the good. The preacher's observation was fully confirmed by him, that *In much wisdom is much grief ; he that increaseth knowledge increaseth sorrow.* Of making (and of reading of) books there is no end ; and much study is a weariness to the flesh. Sooner or later we must find that all knowledge is mere vanity which does not immediately pre-

pare us either for the Divine presence, or to be more useful among our fellow creatures.

To lose such a Genius, and to part with such a Friend, in the very flower of age, is a great sacrifice indeed;* But *the Lord gave him in mercy, and in mercy hath he taken him away. The Lord doeth all things well, whether he wounds or heals, whether he kills or makes alive* : For he is the tender Father, the loving Saviour of all his creatures. He has not called us to Stoical insensibility, but to meekness, patience, and resignation : We must suffer as men, but let us bear our sufferings as Christians ; as the meek and humble followers of the King of Sufferings, through the thorny path in which he is gone before. Let us bow before this mighty God, and never refuse the purifying cross : It may be heavy to the outer man, but it will convey strength and salvation to the inner man. Let us see God in all things, adore him in all things, be resigned unto him in all things. The children of the cross can only become the children of the crown. Let us view the mercy of the Lord in the chastising rod. Sufferings are necessary, or the Lord of Mercy would not inflict them. Let us then
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* Mr. J. H. was in his thirty-second year.

cleave unto him in the darkeſt night; and *our light ſhall ſpring forth as the morning.* Let us depend upon him in the moſt tempeſtuous ſea, and *He will bring us unto the haven where we would be;* even to pure internal peace. Oft times our friends may ſuffer afflictions, or even be removed from us, becauſe we eſteemed the creature more than the Creator. When we begin to idolize the gift, then God removes it from us, and teaches us, by painful experience, that *all fleſh is graſs, and all the goodlineſs thereof is as the flower of the field.*

The Lord of Mercies does *not willingly afflict the children of men.* He ſuffers in all their ſufferings. Are the children of the kingdom caſt into the burning fiery furnace, the Son of God is walking with them, either ſeen or unſeen, to ſupport and to ſanctify them, that they may *glorify the Lord in the fires.* Correction is a proof of his love. *I have choſen thee in the furnace of affliction.* Let the love of God be the one ruling principle in our ſouls: Let it compoſe all inordinate ſorrow, ſwallow up all ſelfiſh grief, purify and enlarge every heart, to be *a temple of the Lord, an habitation of our God.*

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Let us *prepare to meet our God*, by dying to the world : Our dear Friend here departed was *crucified to it* : He saw its emptiness and vanity ; how much it promised, and how little it could perform. Let us look upon his grave, and *see the end of all perfection*, which depends on the fleeting shadow of life, or the narrow span of time. Behold the folly and misery of wordly love, which would keep us strangers to ourselves, and enemies to our God ; would conceal the corruption of our fallen life, under the thin veil of politeness ; and would rather polish the deep-rooted evil of self-will, than mortify it by the power of the cross. It is impossible to blend the spirit of the world and of Christ together. Then why should we any longer build on the shifting sands, or lean on the bruised reed of Egypt ? Death will prove how miserable a thing it was to love this world. The vanities of time and the pleasures of sense cannot console or support us, while we stand on the verge of eternity. Then all the glories of this passing scene will be weighed in *the balance of the sanctuary, and found lighter than vanity*. Remember the words of the Lord, *How can ye believe who receive honour one of another, and seek not the honour which cometh from God*. In this night of unregenerate nature,

nature, the lovers of the world may content themselves with notions of faith and forms of devotion, but in the hour of trial, nothing can support and save but a Redeeming God, an Almighty Saviour.

The death of our dear Friends naturally calls upon us to examine ourselves, whether we have been wanting to them in any of the duties and attentions of holy charity: Whether we have preferred our self-will to their better wishes, and put them to needless pain, because we refused to make a little sacrifice. The barrier of the grave interposes: Our friends are removed from us: They do not require, they cannot receive our assistance. We then may lament in vain, Why did I not value such worth, improve by such wisdom, and be reconciled to such virtue? The pride, the spirit, and the self-importance which now *separate choice friends*, will then appear to be, what they really are, meanness, folly, and wretchedness. If you delay the business of reconciliation and the offices of kindness, depend upon it, the hour of separation and distress must come. Your friend and your brother will be removed; perhaps we have parted with him for the last time, and shall
never

never meet him again except beyond the grave. Sorrow becomes poignant indeed, when we reflect upon his excellencies, and our neglect. Let us then improve the few remaining hours of our lives. The dead cannot be profited, the living may. Let us then be more attentive to all the duties of holy eharity: Let us consider nothing as little which concerns the happiness of our brother; for *he that loveth another fulfilleth the whole law. If we love not our brother whom we have seen, how can we love God whom we have not seen?* Let us love the Lord Jesus Christ in his members on earth. Thus shall we unite piety and benevolence, the glory of our God and the happiness of our fellow-creatures, together. Banish all envying, suspicions, and jealousies; that divine love may reign in our souls, and the *kingdom of God* be opened *within us*. Let us strive after that *perfect love which casteth out fear; for fear hath torment.*

There appears something sacred and generous in grief. We only dwell upon the excellencies which we have lost, while the gentle mantle of charity is spread over the imperfections of our friends. We sometimes may ardently wish for their return (such is the weakness of man) not
so

so much for our comfort as their own : That we might pay every farthing of the great debt of love ; that we might supply every want, watch over every weakness, bear with every burden, and pardon every infirmity.

It appears highly probable, both from Scripture* and reason, that the angels of Heaven were once human beings ; and that the friends of our purest affection may become our guardian angels. The God of Mercy may choose those who loved us best to be the instruments of his goodness towards us : To watch over us in our sickness and sorrow ; to suggest the pious thought, to confirm the feeble resolution, and to remove the impending danger. Time and space can make no alteration in genuine affection. Our departed friends may not only wean our affections from the earth, which becomes as a wilderness when we lose them ; but they are also ready to welcome our arrival in a better world. Our friend *is not here*. Fix not your melancholy thoughts on "the grave, the mattock, and the worm." *He is risen. Why seek*

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*Rev. xxi, 17 ; xxii, 8, 9. Gen. xviii, 2. comp Heb. xiii, 2. Luke xx, 36.

ye the living among the dead. The garments of mortality have answered their day, and are for ever put off. While the departed spirit, *clothed upon with its house from Heaven*, feels its immediate conquest over death and the grave; it enters new regions, and associates with new companions; for

"Millions of spiritual creatures walk the earth
"Unseen, both when we wake & when we sleep."

Surely he is gone to join *the spirits of just men made perfect*; to converse with *angels who excel in wisdom*.

Should any little caviller object, that with such abilities and such tempers as our friend possessed, he should have taken an active part in the world, and done more general good in it. But who art thou that judgest another, and thus condemnest thyself. Thy course is not his course: Attend to thy own concerns, and think not to be a ruler and a judge of others. Examine, vain man, whether thou art not working in the activity of thy own spirit, and misled by the glimmering light of thy own reason. Dost thou know the work he had to do; the thorny path

path he had to tread, and the internal trials which he had to pass through? Do not indulge the greatest of presumptuous follies—the judging of others; lest thou fall into the snare and condemnation of him, who is *the accuser of his brethren*.

But even this plea of doing good will not assist the vain objector. For does it depend so much on office and situation, as on tempers, affections, and abilities: These must always be operating in their spheres, and silently communicating great good, which thou knowest not. Yet after all, *It is not in man that walketh, to direct his steps.*

I will just observe, that it was not our Friend's fault that he was not a Minister of the Church of England, which he conscientiously honoured with his approbation. He also would not receive a nominal title, or admit a private ordination. The ways and the will of Providence must be accomplished: He always employs different instruments for different purposes: *The times and the seasons are in his hands.*

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Our friend is gone, never to return: *He cannot come to us, but we shall go to him.* But, Lord, How long? The world and the flesh will answer, *Many years*: But God says, *This night!* *This night thy soul shall be required of thee.* This night the Angel of Death may receive his commission. Thou shalt put off the garments of mortality, and sleep thy last sleep: Thou shalt be numbered with the silent dead, and immediately enter the world of spirits. But are we ready to go: Are we *prepared to meet our God*? This is the most interesting enquiry that can engage a rational and immortal being. What principle reigns within us: *The old Adam, or the new man*? Are we guided by the cunning of *the serpent*, or the wisdom of *the dove*? Awake from the deep slumber of carnal security and worldly delights. The judgment of our God will not tarry. *Thou hast space for repentance; and if thou repentest not, thou shalt be visited of the Lord of Hosts, with thunder, and with earthquakes, and great noise; with storm, and tempest, and the flame of a devouring fire.* Let us seek for mercy while justice lingers. Let us discover and put away from us all our transgressions; that *iniquity may not be our ruin*, but that peace and purity may possess our souls:

So

So shall we rejoice in *the great and terrible day of the Lord.*

Now *redeem the time, for the days are evil.* Buy up every moment from vain conversation and idle company; avoid every thing which would hinder your being *renewed in righteousness and true holiness.* The stream of time is ever flowing down, and thoughtless mortals drop into eternity. *Now is the accepted time, now is the day of salvation. The hour cometh, and now is, that the dead (they who have lost their original divine life) shall hear the voice of the Son of God (speaking within them) and they that hear shall live.* He calls every one of us to rise out of the vanities of time, *to be cleansed from all filthiness of the flesh, to partake of his divine nature and temper, and thus to flee from the wrath to come. Judgment is his strange work, and the God of mercy reluctantly takes up the rod of iron, when we have refused to touch the golden sceptre of mercy.* If we neglect the warning of this grave, we may pass by the next with contempt, and drop into our own unprepared. Let us attend unto *the things which make for our peace before they are hid from our eyes; for the night of death cometh when*

na

no man can work ; and here we see that every day is not twelve hours long.

I cannot conclude without once more addressing the children of sorrow : Ye must feel ; ye cannot but grieve, but then suffer as Christians, as *prisoners of hope*. It will be profitable for you to cherish the memory of our friend, to recollect his maxims of wisdom, and to imitate his many excellencies : Like him let us have a continued sense of the Divine presence, and live in habitual devotion : Like him, let us have a full confidence in an over-ruling Providence, and be contented in every station, resigned in every calamity : like him, let us *walk in all lowliness and meekness, esteeming others better than ourselves, being courteous and gentle to all* : Like him, let us cultivate true greatness of mind and integrity of soul *speaking the truth from the heart, overcoming evil with good*, and seeking all our happiness above the skies. Like him, let us relieve the wants of the miserable, and defend the characters of the injured. Let us be true to our friends and forgive and conceal our enemies : Let our forbearance exceed their dark and inveterate malignity that we may enjoy the blessing *of the merciful, who shall obtain mercy.*

We

We have lost a treasure and a comfort :
 But let us simply look up unto him who
 is the alone fountain of all life, consolations,
 and perfection. All the excellencies discover-
 able in the creatures whether angels or men
 are only little rivulets flowing from the one
 ocean of inexhaustible Perfection. The man
 who *excels in wisdom* and the angel who
 shines in glory, are but dim reflections of
the Sun of Righteousness; the source and
 manifestation of eternal righteousness. Let
 us then elevate our views from man to
 God; from the perishing creature to the ever-
 living Creator. This *mighty God*, this tender
 Father, this universal Saviour, reigneth in *the*
Heavens above and in the Earth beneath. *The*
issues of life and death are in the hands of the
 Eternal. The ends and the events are all
 directed by judgment, mercy, and truth. Let
 us *humble ourselves under the mighty hand* of this
 God, nor ever refuse the cup of affliction
 which Jesus has blessed. It is folly to re-
 pine against Infinite Wisdom, and it is madness
 to struggle against Infinite Goodness and
 Power. Let us meekly bow before the Lord
who is righteous in all his ways and holy in all
his works, for he the God of Mercy, the
 Brother

Brother of Man* *Jefus Chrift, the fame yesterday, to day, and for ever, both in life and in death, in giving and taking away. Blessed be the name of our God and may his will be done on earth as it is in Heaven.*

Let us all endeavour to improve this occasion of sorrow. May we be better prepared for our own grave, by having seen this: may we learn in time the vanity of this world, and *set our affections on things above*, where true joys are only to be found. Here we are poor Pilgrims on a ftate of trial where every one has much to learn, and much to unlearn; to deny his own will and to do the will of God from his heart; one pilgrim is now called home and we foon muft follow after; may we fo live in this our day as meekly to fleep in Jefus and awake in joy: As every day brings us nearer our latter end, fo may every day fit us for it in mortified affections, filent refignation, meek fubmiffion, and active benevolence, that we may enter *the holy city of our God, and fee the King of Zion in the beauty of Holinefs.*

* Heb. ii. 11, 17: Col. i. 18, comp. Heb. xii. 23: Mat. xii. 50: Prov. xvii. 17.

E R R A T U M.

In the note page 8, for Appendix read Postscript p. 111 114.

Lately published, by the same Author,

A SERMON ON THE AFRICAN SLAVE
TRADE.

Preached before the Corporation of OXFORD, Feb. 1788.

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